Chapter X

THE DUALISTIC THEORIES

THE MONADIC Theory, in any of the forms briefly set forth in the foregoing chapter, may be reconciled with a monistic or a dualistic cosmology. There remains for briefest mention the frankly dualistic theory which asserts the fundamental disparateness of the physical from the psychical, and regards men as systems in which these two unlike forms of reality are intimately combined in reciprocal influence. The dualism of Descartes, which denied all psychical life to the animals, is decidedly out of favour: it can count few, if any, exponents among the men of science of to-day. The affinities of the animals with mankind are too many and too close to be denied; and, besides, if we are going to recognize the causal efficacy of psychical factors, we naturally invoke their urgently needed help for the interpretation of many vital functions other than those of the brain.

Two dualistic biologies stand out by reason of the eminence of their authors and their endeavours to take account of the full range of empirical facts, namely, those of Professors Henri Bergson and Hans Driesch.

Bergson's great contribution is, to my thinking, his original and powerful marshalling of facts in favour of the view that memory proper is not materially founded, not founded in spatially extended structure or organization.

He begins by insisting in a very convincing

manner on the wide differences between habit and true memory, on the totally erroneous nature of the common assumption which